

of the Church has had such a wide scope or such far reaching plans as is contemplated for this conference of 1910. Every phase and condition of the missionary enterprise will come within the purview of this conference. Let us sincerely pray that the evangelization of the world may be hastened a whole decade as a result of the findings of this great gathering of Christians whose motto is, The World for Christ.

After writing the short editorial in our last issue in regard to the advisability of properly commemorating the date of the Quarter Centennial of missions in Korea, we received a communication from Rev. W. D. Reynolds, D.D., Chairman of the General Council of Missions, stating that in his opinion some steps should be taken looking toward a proper celebration of the day. Dr. Reynolds is reader to hear motions proposed or con.

There has just come to our table a printed copy of the Annual report of the KOREA AGENCY of the British and Foreign Bible Society, for 1908. While Mr. Hugh Miller the Agent is in America on furlough the Rev. H. O. T. Burkwall of Canton, China, is Acting Agent in charge with Rev. F. G. Vesey, as Sub-Agent. One of the features of the report which makes it very valuable is the Historical Sketch of the work of the Society in Korea for the past quarter of a century. This "Historical Sketch" was compiled from various sources by Rev. H. O. T. Burkwall. A very interesting part of the report is that portion in which testimonials to the efficiency of the Bible Society in the work of evangelizing Korea is recorded. Among these testimonials the one from Dr. Gale depicts in a true way the beginnings of mission work in this country and the important part the Bible and its Society has played throughout the whole history of Protestant missions in Korea. Dr. Gale, says: "In view of the interest in Bible study that we see manifested to-day, my thoughts go back to 1891, eighteen years ago. when Dr. Moffett and I walked 700 miles through this country telling the Gospel here and there, and making enquiries as to whether there were any who knew Jesus. But all was darkness of the densest kind."

In Pyeng Yang, to-day the center of Christian influence, we did not meet a single man who had ever read God's word or known definitely of a savior. Only in Wiju on the Yalu, did we get out of the awful shadow of the wilderness, a wilderness full of demons, rags, dogs, unburied dead, vermin, squalor, filth and whatnot, with no Peter Paul or John to speak to us. Was there ever such a wilderness? At Wiju, however, there was light, for the missionary had been there, and especially the Agents of British and Foreign Bible Society. They had come and gone, had unloaded a cargo of Bibles among these heathen, and oh, the difference! You could feel it, though I cannot describe it to you. How delightful the stay of a week or so."

METHODIST CONFERENCE ANNUAL REPORT

June 23-27, 1909

Bishop W.C. Harris presided. Bishop and Mrs. Bashford, from the China area attended.

Members Present: 15; 13 missionaries, 2 Koreans

Probationary Members: 13; 1 missionary, 12 Koreans

Total: 28

W. Carl Rufus was elected secretary, quite an honor for a new member. Rufus was a member of Michigan Annual Conference, so automatically, he became a member transferred. A Korean secretary was also elected. "Arthur L. Becker" was on three conference committees; first, Conference Relations; second, Educational; third, Korean language. "Dr. Jones" was made official interpreter. Bishop Bashford conducted devotional exercises every morning at 8:30 on opening of each day's conference.

The following new recruits who had arrived on the field since last conference session were introduced;

- Dr. J.D. Van Buskirk, a physician
- Dr. A. T. Horton, also a physician, and Mrs. Horton
- Mr. Charles Lober, an architect
- B.W. Billings, a school teacher
- Mr. and Mrs. Appert, also school personnel
- Henry J. Taylor, brother of Corwin Taylor, already member

There was mention of the absence of J.Z. Moore on special leave from America on account of the serious illness of his wife, Mrs. Moore.

After reading Mr. Moore's report to the conference, a prayer was offered in the conference for the speedy recovery of Mrs. Moore and their early return to Korea.

The following members of the Mission of the Methodist Church

were introduced:

- A. M. Mason
- Arthur Peterson
- M.B. ...
- Baron Yang Ch' Ho

Mr. Yunk responded with a short address in English and also spoke a few words in Korean to the Koreans present. In the absence of A. J. Becker on the 25th, the secretary, Carl Rufus, read his report on the Iyongyang Union College and Academy. The school has had a most successful year, perhaps the most successful in its history. This is due principally to the following reasons:

- First, a careful selection of applicants; second, a natural reaction from the past year; third, a selection of six perfectly safe and able teachers as members of the Academy faculty, and the ^{allowing} letting the faculty ^{to} discuss all matters pertaining to discipline and schedule. In other words, making the Korean teachers responsible for the direct management of the Academy. Fourth, the advent of another academy in the city, which school drew off uneasy and dissatisfied students. Fifth, the Sunday morning Bible classes, which were organized at the beginning of the school year. Sixth, some changes in the curriculum and textbooks. Seventh, the ~~happy~~ ^{heartly} cooperation of the Associate Executive Committee. Eighth, the loyal and faithfulness of all who taught, both in preparation and in classwork. Ninth, certain ^{teacher} training classes in history and physiology that were held once a week for the teachers of those subjects. Tenth, the granting of grade certificates. Eleventh, the fixing of name badge emblems and pennants. Twelfth, the spirit of the Students' Evangelical Society which inspired the giving of \$200 yen in order that a student missionary might be sent to the island of Chasheu. Thirteenth, the Student Literary Society, which met once a week under the direction of the faculty. Fourteenth, the special school events planned to develop school spirit and loyalty, ~~and~~ ^{and} ~~faculty~~ ^{and} the student concerts, Labor Day exercises, Field Day sports, and an historical contest. Fifteenth, the preparation of a satisfactory Academy diploma and seal.

A.L. Becker

Grades and Hours Taught

The grades were taught, namely, preparatory, first, second, and third grades in the Academy, with the freshmen and sophomore in the College. The native faculty taught an average of 24 hours. Eleven tutors taught about 34 hours, and the missionaries, 29 hours in the work of the Academy. Total, 245 hours. College work required a total of 50 hours teaching; four hours by natives, and 46 by missionaries.

The Faculty

The faculty of the College consisted of A.L. Becker, George McCune, W.H. Blair, H.C. Bernheisel. Blair and Bernheisel alternated. The faculty of the Academy consisted of A.L. Becker, George McCune, and W.H. Blair. ~~Lee~~ Iyonkin Sic, Pak Young El, Pak Sung Feg, Seon Don, Che Sic and Kim Chong Kil, George McCune taught history, geology, zoology, and Bible, an average of 23 hours. W.H. Blair taught U.S. history, Bible, geometry, music, and political economy, an average of 17 hours. H.C. Bernheisel taught history, Bible, and logic, an average of 17 hours. A.L. Becker taught mathematics, physics, chemistry, and book-keeping, an average of 23 hours. W.S. Rufus taught algebra and drawing during the full semester, average, 10 hours. D.J. Billings taught algebra during the spring semester, average, 5 hours. E.A. Moffet taught Bible and U.S. history during part of the fall term, average, 5 hours while teaching. Graham Lee taught 3 hours of Bible about one month in the spring.

Subjects Taught

The subjects taught were the same as last year, with the following additions: Japanese, as a regular language study in all the Academy, and English as a regular language study in all the grades in the Academy. Other studies, such as Korean grammar, physical geography, and anatomy, and all elementary chemistry, with physiology,

and down into the lower grades.

Some Statistics

At the opening of the fall semester, the number of old stu-
ents 210, and number of applicants was 143. At the Entrance
 Examination, 79 of the applicants failed to get into the first
 grade. 64 new students were enrolled in the first grade. The
enrollment was 324, 216 Presbyterians, 108 Methodists. Dur-
 ing the fall semester, 13 students dropped out because of sickness
 and did not return; 12 because of sickness and returned, but failed
 to keep up with their classes. Three went to teach in primary
 schools, one took up church work. Two were sent away as incapable.
 One dropped out on a plea that the work was too hard. Two went to
 the other Academy of Kwongrang, while 234 students stayed until the
 end of the term, took all examinations, and paid all dues. Those
who finished the fall semester's work were distributed as follows:

42 in the preparatory grades
 103 in the first
 74 in the second
 24 in the third
 10 were freshmen, and 5 were sophomores in the college ✓

At the opening of the spring semester, there were 60 appli-
 cants, 15 Methodists, and 45 Presbyterians. Of the above number,
 55 paid the entrance fee and were enrolled in the prepara-
 tory grades. None were received into the first. The total enroll-
ment of the spring semester was 315; 212 Presbyterians, and 103
Methodists. 111 were in the College, and 301 were in the Academy.
 Students finished the year's work, 200 received promotion cer-
 tificates. 87 have conditions to work off before they will get
 promotion. These will have to take the year's work over a-
 gain. Of the 103 Methodist students who were tabulated in the
 above, 63 were from the city circuit, 17 were from the city primary

11 were from P'yongyang circuit, 6 were from Witschat's circuit, 4 from Yeng Byen circuit, one was from the Sin Chang circuit, and one was sent in ~~from~~ ^{by} Pak Won Paek ~~from~~ ^{from} the Haeju district.

Facts about Students

The average age of the student body is about 20, although there were seven under 16 and 13 over 30 years of age. All had been believers over one year, but the average is five years. 54 have been believers over ten years and say they have believed from birth. 233 of the students are married, 6 are widowers, and 76 are unmarried. 70 students have no fathers and 3 are orphans. Both mother and mother of 213 students are Christians; mothers only, 25, fathers only, 10. The students whose parents do not believe number

Occupation of Parents

192 are farmers, 62 merchants, 9 preachers, 9 doctors, 2 are scattered over the other professions, and 23 have no definite work.

Occupation of Students Before Entering

- 106 spent their time studying Chinese.
- 118 studied the regular course in the primary school.
- 44 were farmers.
- 14 were merchants or peddlers.
- 8 were teachers.
- 6 were in church work.
- 11 were scattered in other professions, and 7 claimed they had no occupation.

What the Students Would Like to Do

- 44 students said they'd like to study the Bible above all things.
- 47 were very enthusiastic about the Bible, Chinese

41 prefer athletics to study

12 prefer farming

The rest of the likes expressed were scattered, such as like to be busy, to blow a horn, to be on time, to conquer, to run, to plant trees, to make caps, to cut hair, to ride a bicycle, to be brave, to be strong, to laugh, to be quiet, to be to be lazy. 33 said they had no special likes.

(Spiritual Growth)

The evidence of spiritual growth during 1908 and 1909 are:

First, nearly all the students have been faithful in attending the early morning Bible classes, second, the Evangelical Society among the students has flourished as never before. ^{Third} The students, on their initiative, raised 200 yen to send out their own missionary. Fourth, a prayer circle met weekly. Fifth, students took part very actively in the regular Tuesday evening prayer service. Sixth, grace was manifest in the behavior of the students, both in the classroom and in the boarding houses. Nearly every student under discipline has been touched by appeals to their sense of moral obligation. Eighth, there has been no spirit of discontent. Ninth, the graduated have, without exception, shown that they are thinking of the welfare of the Kingdom of God in planning their future work. Tenth, a great many students are taking the church work without compensation during the summer.

(The Student Help Department)

The average number of students helped was 65 and the average amount paid to each student for the year was about 27 yen. The total paid to students was 1,908 yen. 15 students acted as language teachers, helpers and secretaries, at an average wage of 7 yen per month. Some were tutors in new primary schools, at an average of yen, 3 and worked at mimeographing, copying, and binding books for the

in the school and received an average of yen, 3. 11 worked at outside work, an average of yen, 2. Two did janitary work at an average wage of 5 yen.

The Sources of Student Help

From scholarships, 732 yen
 From local contributions, 211 yen
 From mission sources, 233 yen
 From profits, books sold, and so forth, 40 yen
 Total, 1,217 yen
 Total paid to students, 1,903 yen

An industrial plant is the deep-felt need of this department. I hope you.

A.L. Becker

In ~~his~~ ^{his} reports to the conference, Rufus made the following comments, which are very important and interesting. He called 'spiritual development':

"This is an important feature of the work which cannot be dismissed. There are signs throughout the circuit that the Christian is developing a type of character thoroughly im-
with the spirit of self sacrifice, the unique principle of the
ion of Jesus Christ. At a place called Nongtung, where a new
building is in the process of construction, the members are
to the point of sacrifice, and really are enjoying the ex-
ce. Three of the women took off their silver finger rings
to put in the collection box. One of the trustees, ^a Mr. Tak
the choice foundation stones from underneath his own house
to put in smaller ones in order that the church might have the
Hwak Sin, a girls' teacher at Nichol-li, walked 30 li

Art. Becker

(31)

still have pastoral charge supervision of five churches which have about 1,200 Christians, as well as the supervision of the construction of our new house which is nearly completed. It will be a dandy, and we have some regrets about leaving it so soon after waiting so long to get it. I will try to send you a picture when it is finished. We plan to leave Korea about May 15th next year, starting on our way home. Does this make you feel happy? We would like to go by way of the Russia-Siberian Railroad and through Europe and England, and finally across the Atlantic to America. But we may have to change our plan.

Evelyn and Max are fat and energetic and healthy. With lots of love,

Arthur

Mr. Yi Sang Che Yi Sang Jae

Mr. Yi Sang Che is at present director of religious work in the Seoul Young Men's Christian Association. He was born of a high ^{Noble} family in Korea and was a Confucian of the Confucionists. While his mother taught him to lisps his first words, his ambitious father began to teach him the wonders of the first one thousand Chinese characters. At the age of five, he was sent to a neighbor's guestroom, where in addition to learning the Chinese characters, the regular course of study was ethics, history, poetry, and essay writing. Applying himself seriously to the study of the administrative features of the classics, he was able to win himself at the age of 31 a position in a diplomatic circle of the Korean government, and six years later he became a member of the first Korean Embassy sent to America.

Fascinated by Western Civilization, he began to investigate its sources. He was told by the Chinese minister that it was due to the Bible, and was ^{presented} with a copy of the New

Testament in Chinese. He tells very naively how eagerly he perused it in search of the secret of national greatness, but when, instead of finding instructions how to train armies and build battleships, there were only absurd stories about feeding five thousand people with a few loaves and a few small fishes, and about the resurrection of the body. So he was disgusted and threw it down. He could not get away from the idea, however, that this book was the foundation of Western civilization. He would read it, become out of patience, throw it down, pick it up and read it again and again. This he did for years, and finally gave up reading it, but nevertheless, brought a copy with him on his return to Korea.

At the close of the China-Japan war the people organized the Independence Club, and Mr. Yi Sang Che was elected vice-president. At this time Dr. *Fairson*, a Korean, who had been educated in America, and who was elected Advisor of this Club, took this opportunity to propagare Christian principles and began lecturing on Christianity, and Mr. Yi took the platform against him in a debate, claiming that individual rights and not Christianity were what the nation needed. This suited the audience so well that he was voted the victor in this contest. This club was finally abolished by the native government and Mr. Yi Sang Che had to fly to some islands where in the monasteries he compared the writings of Confucious and *Mencius* with those of the New Testament which still in a marvelous way drew him irresistibly, in spite of repeated rejections. But not yet did the old sinful nature yield. Not yet did the powers of evil resign their control of the mind that was to prove that such a force for the matter. Two years later he and

were captured and thrown into prison and tortured in order to extort any incriminating activities, and while here, Mr. Yi became one of the famous group that had been influenced by Christian thought the past three years. This group, led by Dr. Yi Seng Man, who received his P.H.D. from Princeton this past year, studied the Bible in the day time and at night would get together and discuss it. But even then Mr. Yi had not yet comprehended the great truths of the Bible. Gradually the mystery of the five loaves and two fishes, the Resurrection, and Ascension dawned upon him and he again compared the teachings of Christ with his Chinese classics, asking himself how it was that the birth of Christ happened after the lifetime of Yao and Sun, Confucious and Mencius, who were seekers after truth. Whom did they believe? Was not their belief based upon our Lord who was the Incarnate Word of God? If so, they really unknowingly believed in Christ who was with God before He came to this world in bodily form.

Although he had studied Confucionism for many years, he had only learned its literature and not til he became a Christian was he able to comprehend the meaning of their teaching. When the truth finally dawned upon him in its full glory, his experience was something awful and inexpressable. The hatred, too that was in his heart of those who treated him so unjustly, passed away and God Himself seemed to be with him.

With the Russia, Japan war, politics in Korea took another turn, and Mr. Yi San Che found himself not only released from prison, but Secretary of the Imperial Cabinet. Immediately upon his release, he became an enthusiastic worker in Dr. J. S. Y. ? Gale's church, bringing in many of his influential friends. He became chairman of the Education Committee of the Seoul

Young Men's Christian Association, and one of its most constant advisors. When some of the Association secretaries asked him to excuse them for taking too much of his time, he replied that the greatest service he could render his country was in giving time and thought to the YMCA. He proved his sincerity in making the statement by excusing himself from the Cabinet in the government to attend an important committee meeting of the Association. When it was proposed that he should become its religious work director, he modestly spoke of his unfitness and said he was going down to his country home to finish his business and die. This was three years ago. He was finally persuaded to wait over a few months, and since that time, he has been so enthusiastically engaged in religious work that he has not had time to die. He has been instrumental in leading literally thousands of young men into the Christian life. Last year alone, 1910, in his department, 754 men came into the Christian life and proposed a desire to be Christians. In addition to this 375 men were enrolled into Bible classes under his supervision. He organized a Bible lecture class conducted by the students from various parts of the city. This took the form of a debate and sixteen meetings had a total attendance of over six thousand students. He also organized the personal workers' club, who went out and preached on the streets and at the student centers, urging the men to attend the various churches.

On the Universal Day of Prayer, he gathered one thousand students at the YMCA auditorium to hear the word of God, and to each of them was given the Gospel of Saint John. During the past month of May, in addition to his regular work, the

building, he has organized outside a club for the purpose of enrolling 1,000 additional men in Bible classes. The total attendance, which for the month was 4,203 men. His faith and modesty are beautiful characteristics of his useful Christian life, and his constant prayer being for God's continued presence with him.

During 1910 the Treaty of Annexation of Korea with Japan was signed. At the time of the fateful union of Japan and Korea, the people could be roughly divided into three groups. First, those profoundly sorrowful-- that was the progressive and reform groups. Second, the indifferent and self-sufficient failed to comprehend the true import of the political disaster. This was the largest group. Third, those who placed themselves under the influence of Japan. They were the least in number but the loudest in their protestation.

There was a creation of peerage by Japan. Seventy-two ^{Korean} noblemen were made viscounts and barons, mostly of those who had brought about the disaster of their country. This shows that up to the end of my first term I did my best to meet the demands of the situation. The opportunities were many. There were few trained native teachers or preachers, no model textbooks. The Mission ^{was} had to do nearly all the teaching, preaching, organizing and financing. I had rushed about trying so hard to do the obvious that I had not had time to stop and think about the most relevant or the most valuable contribution I could make. There was no doubt but what I had wasted ^{some} time and energy, but at least I got valuable experiences by trying one solution and by trying to meet demands, and showed my sympathy with the aspirations of the youth in my sincere desire

to help in their newly awakened aspiration for education and for light and for truth.

Relations with the Government

A number of questions have arisen during the year which have necessitated relations with the government. I am glad to bear testimony to the readiness to which every case has been taken up, and a satisfactory adjustment arranged. Our own Consul General, Honorable *Thomas T. Sammons* has won the *lasting regard* of all American citizens in Korea by his able and successful action in all cases where questions have arisen. The most noteworthy development has been the matter of the registration of our Mission Schools with the Department of Education. An ordinance was issued by the government last October, calling on all private schools within the Empire to secure recognition from the Department of Education, allowing a period of six months in which to make the application for registration. The matter was a little difficult of adjustment, but our Consul General arranged it to the satisfaction of the government and of the private Mission School interests, so that mutually beneficial agreements were entered upon. The substance of this agreement was conveyed by the Consul General to the committee on education of the General Council of Missions in Korea and Mr. *Sammons* very kindly sent a copy to me to be handed to the Missions for reference, and I have the honor of adding it hitherto. In view of the fact this document gives the government official sanction to the freedom of religious ~~sanction~~ *instruction*, approves the use of the Bible as a textbook, recognizes mutual cooperation in continuing established school work and Christian school graduates to receive the recognition and benefits enjoyed by the government's schools, thus avoiding discrimination, it becomes an

BECKER
1969

historic document of great interest in the development of education in Korea. This is a copy of Mr. Sammon's letter, which is inserted.

Typed by 'Marylin' from tape recorder, Sept, 1963

A. L. Becker - Ch. VIII. (1909)

"The Kihun Movement"

